WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY, AND AUBURN THEOLOGICAL SEMINARY.

VOL. I.] EDITED BY THOMAS HASTINGS.—PRINTED BY MERRELL & HASTINGS—OFFICE NO 40 GENESEE-STREET, UTICA, N. Y. TUESDAY, MARCH 16, 1824. [NO. 6.

From the Christian Spectator.

Cursory Remarks upon the Literary and Religious character and taste of the present age.

For all the Athenians and strangers which were there, spent their time in nothing else, but either to tell, or to hear (as it may be rendered) something *newer*.—*Acts.*

It is impossible to deny, what is so often and so complacently asserted, that we live in an age of *action*—for every living thing is in motion. All the mighty energies of human nature are busily at work, on a great scale, and are obviously tending to great results. Besides what is healthful and health-giving, there is a feverish and preternatural excitement abroad in the world, which gives an air of extraordinary enterprise, to all the physical and moral capabilities of civilized society. But the word *action* does not fully designate the character of these remarkable times. There are other lines and features, too broad and prominent to be overlooked. Ours is the age of *writing*, of *reading*, of *fiction*, of strong *feeling*, and of insatiable *curiosity*. There is a vast deal of intelligence afloat, and of fancy and genius on the wing, especially about the "sea-girt and fast-anchored isle;" and never was true genius, never were its tinselled and vapouring counterfeits, carried to a readier, or more lucrative market.

Accordingly, as might have been expected from the combined stimulus of gain and of glory, some of the more airy and Elysian walks of literature are crowded almost to suffocation. Every broken lyre is brought out and hastily repaired—every minstrel that can find a string, or raise a note, is a candidate for the laurel. Never, I believe, were the lofty-dwelling Nine so hardly beset, both by the witty and the brainless; never, I am sure, was there a more breathless scrambling after the few wild-flowers that still bloom in lonely sweetness far up "the sacred mount." In a word, the broad surface of literature, every where presents a most imposing aspect of life and buoyancy and magnificence; as if the world had never been half so rich in taste, or etherial in fancy, or lovely in elegance, or blest with talent before. Much of this, however, is mere pageantry and moonshine—a tremulous gilding, which will not endure the breath of near inspection. I am afraid, that notwithstanding all the clappings and gratulations of the day, the stream of Helicon is losing faster in *depth*, than it is gaining in breadth: for while the number of literary adventurers is rapidly increasing, and every third or fourth man we meet has some favourite keel of his own on the stocks or afloat, it is chiefly small craft, that can never venture far from shore, though the painting and lettering may excite more admiration for a time, than the barnacled copper, and weather-beaten bulwarks of other centuries.

I do not mean to aver, that there is none of the good old English and Saxon stamina in the current literature of our times—that there is nothing issuing from the teeming presses of the nineteenth century, which will live and be admired in the twentieth. This would be carrying the matter too far. It is readily admitted, that some of the sciences have been greatly advanced within the last thirty years—that useful inventions have been prodigiously multiplied; and that *something* has been done for the furtherance of enduring literature, properly so called. But while in this department, there is more than enough of polishing and tricking out—of love and hate and piracy—of frowning castles and border conflicts and sleeping moonbeams and star-reflecting waters—of sketching, rhyming, stately poetical marching, and graceful limping on every leg—of break and guise and conceit:—it must be acknowledged that of deep and patient and productive thinking, this is not the age. The race of literary giants, who in the "olden time" used to bring up such masses of shining ore from the many-fathomed mine, and to melt it down in their own furnaces, seems to be nearly extinct; or if a goodly number, approaching to the same stature and might, still remain, how few of them are willing to go down and labour in the depths, so long as they can find full and more lucrative employment in the sun-shine? It is not because those rich veins are exhausted, which were once wrought by Milton and Shakespeare and Spencer; by Johnson, Addison and Goldsmith, that the writers of our times so generally content themselves with what they can beg and borrow and pilfer at second or third hand, from the mighty dead; but because they will not take the trouble of carrying down the lamp, and using the drill and pix-axe with their own hands. It is truly humiliating to think, that while acres and leagues of the richest virgin ore might so easily be procured, by the present race of literary adventurers, they should so generally rest satisfied with the few shining particles they can pick up on the surface, and so laboriously keep their little kaleidoscopes in motion, to excite and prolong the marvelling of the multitude! But such in point of fact, is the daily and nightly vocation, not only of a host of shallow pretenders, but of much real talent, which might, if industriously and skillfully directed, leave its own bright image upon the enduring monuments of taste and genius.

The unhappy influence of this superficial and fictitious literature, is beginning to be seriously felt on both sides of the Atlantic. Many of the ancient and venerable landmarks, between regions which ought ever to be kept separate, have within these few years been thrown down and swept away by the highland torrents of Scotland, and the swelling surges on the south of the Tweed. Among certain classes of readers, novels and romances and amorous poetry, have long been in high and quick demand; but happily, the more sober and thinking of every class, have in times past, discouraged their circulation; while the religious of all denominations, have affixed to them the seal of a determined prohibition. Till lately, it was well settled, in most pious families, what books were, and what books were not admissible. Fiction, in nearly all its forms, was prohibited, not merely on account of its moral blemishes, and unreal pictures of human life, but as tending in its very nature to enervate the youthful mind, and give it a disrelish for substantial and profitable reading.

Such were the barriers against licentiousness and frivolity, which the wisdom and piety of former times set up, and which turned off a thousand cart-loads of deleterious trash into other channels. But how many of these barriers have, alas! been undermined and melted away, since the Bard of the North first struck his lyre, and the "Noble Exile" laid open the heavings and throbbings of his own dark bosom, to the public gaze. The general effect, which these writers have been so eminently instrumental in producing upon the public opinion and taste is prodigious. The rage for novelty, the demand for excitement, the call for historical fiction, and as I may add, for the wildest extravagance, is truly astonishing.—All the eyes and ears of the most wakeful curiosity are now on the alert, for some fresh intelligence from the masters of song, and the retailers of fiction. "Give, give," is now the never-ceasing cry from a thousand tongues.

Verily, this is, in Europe and America, the true Athenian age; not the age of her arts and literature, but the age of her frivolous and insatiable curiosity.

The grand object of most who pride themselves in the extent of their reading, and in their taste for elegant literature, is to tell or hear some new thing; or as it is in my motto, *something newer*, that is, something a little newer than the newest that has come to the knowledge of any body else. The following, will I trust, be recognized by the intelligent reader, as a fair representation of what daily passes in book-stores, circulating libraries and other resorts of idleness and fashion.—"Have you seen Lord Byron's last tragedy? What a prodigious genius! I ordered the copy from London, and believe that it was the first that reached America. W——, however is printing it and his edition will be out on Friday. Shall we hear from him again, think you, while he stays in Italy?"—"O yes, such a mind can never slumber. The Noble Bard will not disappoint the thousands who he knows are listening for some newer and deeper tone from his lyre." Scene changes. "How do you like the last of the Waverly novels? For my part I think it superlative. So true to nature, so bewitching from beginning to end! When you have once taken it up, you will find it impossible to lay it down, till the whole is finished. How delightful!—It is said that this mighty magician has another series in great forwardness."—"Well the more the better. But I have something still *newer* from Edingburgh. Walter Scott is writing a new poem, and it will soon be out." "Is it possible? This is new indeed. I shall not rest till I can get hold of it.—Such an author can never court the muses in vain. But while he writes poetry with one hand, let him keep dashing off prose with the other." Scene shifts again. "Southy!—What has become of the Laureate? He used to sing us such wild and sweet airs. So highly gifted a poet ought to know, the world can't afford to let him slumber.—But the horizon of literature is brightening every day. New adventurers are rising into notice along all the walks of fancy and elegance. The voice of rumour from afar, already speaks enthusiastically of many new impressions which are forth-coming from the Scottish mint." "True, and no doubt they will be exquiste in their way; but why exhaust all praise upon foreign writers? There is *Bracebridge Hall*, by our countryman Irving, which we have good reason to be proud of. Even the pensioned dissecters of London and Edingburgh, with all their prejudices and hatred against every thing American, can't help praising it."—"Indeed we have a vast deal of native talent, which only needs encouragement, to rival the most gifted writers of fiction beyond the water. O how delightful it will be, when America shall furnish her thousand popular tales in a year! Such bright anticipations, are enough to make us all regret, that we were not born an age or two later."

The above is a very brief sketch, but I am sure it exhibits no unfair specimen of the literary chit-chat of the day, especially in our large towns and villages. This craving, this—what shall I call it—this *dispepsia*, is assuming more and more the type of a sweeping and dementating epidemic; and should it continue to spread and to rage, the consequences must be deplorable indeed.—Such aliment as is now almost exclusively demanded by the young, even of pious families, and by many professors of religion too, must needs produce a race of puny, and as Shakespeare would call them, "lily-livered" creatures of mere feeling and romance. For who will think of calling for 'two inches on the ribs,' of English or Connecticut River roast-beef, after having free and constant access from childhood, to fruit cake, floating islands, guava jelly, ice creams, whipt sillabub, and all the other sweet and fragrant temptations of the most celebrated confectioners? In like manner, should what is now called 'polite literature,' moulded as it is into a thousand seductive forms, continue to gain upon the public taste for a few years longer, who will think of plodding through Rollin, or Hume, or any other writer of sober history? How few will consent to pass their winter evenings with such prosing and antiquated personages as Milton and Johnson and Cowper. Who now thinks of offering to the public, new editions of the most valuable English classics? What prudent bookseller would embark his capital in such an undertaking? Who of "the trade," is so blind, as not to see, that if he would get bread for his children, he must fill his shelves with trash and fiction?

I speak now comparatively, but with emphasis and alarm—for sure I am, that while the standard of education is rising in our public seminaries, the more useful and substantial books, which were till lately familiar to the upper and middling classes of community, are falling into neglect and giving place to a species of writing, which, however amusing, or elegant, can never sustain, much less expand and exalt the intellectual energies of a free people. Some of the more immediate causes of this lamentable depreciation of literary taste, as I shall venture to call it, are obvious. Certain writers, (some of whose names have already been mentioned,) of lofty genius and surprising powers of invention, have devoted themselves too much to the amusement, and too little to the instruction of their admirers.—With the sway which such minds must always bear in the empire of literature, what might they not have accomplished, for the enduring benefit of their species? By making their great talents, directly subservient to the permanent interests of virtue and religion, what a high claim might they have left, to be enrolled among the distinguished benefactors of the age. As it is, however, I am convinced that after-generations will not be able, with a clear conscience, to award them this enviable distinction:—for even the far-famed Waverly novels will, I fear, be found in the end, to have done incomparably more harm than good. Not so much by any moral blemish, or other positive demerit, as by their *number;* by the taste which they create for this kind of fiction; and by paving the way, for a multitude of bankrupt adventurers, in the same line, who, but for the unparallelled success of this author, would never have gained the public ear. A few such volumes as Waverly, and the Tales of my Landlord, might have been a valuable addition upon the whole, to the stock of English literature. A moderate indulgence at such an intellectual banquet, might help to enrich the fancy and give tone to the mind; but here is a *surfeit*, which must inevitably impair the appetite for solid nutriment, and gradually undermine the most vigorous constitution. I am well aware of the scorn that may be excited by such speculations, among the worshippers of the great divinities, who now sit enthroned in the empire of song and of fiction; and I should not, in this place, have touched upon these topics, but for their intimate connexion with others, of paramount interest and importance. As it is, I have thought it right to speak freely; and I feel a strong confidence, that my fears and deprecations will prove in the end, to be much better founded than even many of the pious are willing to believe.

(To be continued.)

MANNER IN WHICH CHILDREN SHOULD BE INSTRUCTED.

The Instruction of Children should be begun in very Early life.—Very young children are capable of learning many things of incalculable importance to themselves. All parents appear to me to labour under serious mistakes with regard to this subject; and begin to teach their children many things, at least at a later period, than that, in which *they* would advantageously begin to receive them. The infant mind opens faster than we are apt to be aware. This is the true reason, why very young children are almost always thought peculiarly bright and promising. We customarily attribute this opinion to parental fondness; in some degree perhaps, justly: but it arises extensively from the fact, that the intellect of little children outruns in its progress our utmost expectations: the goodness of God intending, I suppose, to provide by this constitution of things the means of receiving the instruction, so indispensible to children at that period. Of this advantage every parent should carefully avail himself. At the same time he should remember, that this is the season for making lasting impressions. The infant mind lays strong hold of every thing which it is taught. Both its understanding and affections are then unoccupied. The affections are then, also, remarkably susceptible, tender, and vigorous. Every person knows the peculiarly impressive power of novelty. On the infant mind every thing is powerfully impressed, because every thing is new. From these causes is derived that remarkable fact, so commonly observed, that early impressions influence the character and the life beyond all others, and remain strong and vivid, after most others are worn away.

Instruction should be communicated to children with unwearied patience.—Christ in this and many other respects, has left instructers a perfect example. Although his disciples were *dull of hearing, and slow of heart to believe:* although they had many, and those often very unreasonable prejudices, his patience was never lessened. He taught them in the gradual manner which I have recommended; *as*, in his own language *they were able to bear*. He taught them also, without weariness, without fretfulness, without discouragement, without reproaches, and without intermission. At times, indeed, he reproved them and with some degree of severity; but always with tenderness and good-will.

In this manner should parents teach their children; should be patient with their ignorance, their backwardness to receive instruction, their mistakes, their forgetfulness, the necessity of teaching them again and again, and the doubts and difficulties which from time to time they suggest. In all this, the parents should manifest not only quietness of mind, but cheerfulness, and willingness to repeat their instructions.

Instructions should be given persuasively.—Children are often discouraged from learning by being compelled to this employment, and punished for not learning; by the gloomy countenance, morose temper, and forbidding manners, of the Instructer; by being unreasonably confined, and unreasonably debarred from those harmless gratifications, which are necessary to preserve their health and spirits; and not unfrequently by the imposition of harder tasks than they are able to perform. If I supposed such persons to act understandingly, I should believe that they intended to prevent children from learning; and that their measures were skilfully contrived for this purpose. But to the end for which they are professedly adopted, they could scarcely be fitted in a more unhappy manner.

To most children learning may be made an alluring object. Pleasantness of disposition, affability, condescension, serenity of countenance, and sweetness of manners in the instructer; engaging books, moderate tasks, reasonable confinement to study, a proper allowance of recreation, commendation kindly given when merited, and well directed rewards for improvement; are usually sufficient persuasives to engage children in a spontaneous and pleasurable course of learning. The instructer, who will not follow this course, must be very imperfectly fitted for his employment.

Children should be taught by example.—All men will admit, that the moral branches of education can never be taught successfully without the aid of example. Example has, in a great measure, the same influence on every other part of education. *Children do little beside imitating others.* Parents who read, will have reading children. Industrious parents will have industrious children. Lying parents will have lying children. Example therefore, is of the highest possible consequence in this important concern.

Children should be taught in such a manner as to be prompted unceasingly to the most vigorous exertion of their own talent.—The human mind is not a mere vessel, into which knowledge is to be poured. It is better compared to a bee, fed during the first periods of its existence by the labours of others, but intended ere long, to lift its wings in the active employment of collecting sweets from every field within its reach. To such excursions, and to the accomplishment of such purposes, the mind should be early and sedulously allured. This is the only way to give it energy and strength. Without the active exercise of its powers, neither body, nor mind, can acquire vigour. Without bodily exertions, *Goliath*, six cubits high, would have been only a gigantic boy: without mental efforts, *Newton* would have been merely an *infant of days*.

[*Dwight's Theology.*

THE PRAYING CHILDREN.

I had a son who was once the pride of my heart, and whom I fondly thought would be the solace of my declining years. But he has for some time been addicted to the habit of intemperance, with its train of evils, which had well nigh brought my grey hairs with sorrow to the grave.

About two months ago, his children, (of whom he has five,) were reading in the Herald, an account of a revival of religion written by the Rev. Lewis Bates, in which he observed that lisping infants, as well as grey headed sinners, were converted. He told them also that Jesus was once himself a child, and that when he became a man he took little children into his arms and blessed them: and that he is now in heaven, and hears children when they pray, and answers and blesses them. "Then," said one of the children, "we will pray to Jesus to convert father, so that he may pray with us, and work and get bread and clothes for us, as grand-pa does." Early the next morning they began to pray; when, in the midst of their exercises, their wretched father awoke from his fit of intoxication, and heard his children praying most earnestly to Jesus, that he would convert his soul, and make him a good father; so that he might not come home as he did last night.

Their words went like daggers to his heart, and he cried out in the bitterness of his soul, "Jesus have mercy on me——God be merciful to me, the vilest of sinners." He immediately forsook his evil practices, set about the work of reformation in earnest, and is now an humble, penitent, praying soul. And I can say, as did one of my name of old; "Now O Lord, lettest thou thy servant depart in peace; for mine eyes have seen thy salvation."—*Pitts. Rec.*

ANECDOTES,

Illustrating the utility of Bible Societies.

In a town in Rutland county, during the time of an awakening, four families were found (in a part of the town which was new,) at some distance from each other. Some in these four families were deeply impressed. They had between them all, but one New Testament. A lad was kept running from one house to another in this circle of families, to carry their precious book. One family would keep it a short time, and then send it to the next, and so on, that all might share equally in the benefit of reading this word of life. A minister found them in this situation and aided them to a better supply.

The keeper of a turnpike gate in Washington county, N. Y. had a number of Bibles lodged in his care for distribution. Being at mill, and seeing a poor woman coming with a peck of grain on her back, he kindly asked her if her house was furnished with a Bible? She resenting the question, replied; "Do you think we would be without a Bible in the house?" He apologized, and said, he did not know but it might be thus; and he had in his care Bibles to present to those who had not found it convenient to accommodate themselves with this blessed book." She retired home; but was tortured in conscience with her own falsehood and proud folly in treating the kind tender as she had done. The fact was, they had no Bible in their house. Her husband was intemperate and had drinked away all their earnings; so that the family were miserable. The woman the next day went to the man, confessed her sin, and told him the truth of their wretched situation. He gladly gave her a Bible; and she as gladly received it, and conveyed it to her family. Her husband read it, was converted, and became a sober man; and salvation came to their house.—*Vt. Miss. Reg.*

NECESSITY OF LEARNING AND TALENTS FOR MINISTERS OF THE GOSPEL.

The opinion that God has dispensed with learning and talents as auxiliaries in the work of defending and propagating the faith, has been adopted hastily and without reason The foolishness of preaching by which he saves, is not foolish preaching; and the weak things which he employs to confound the mighty, are not uncultivated intellect and ignorance. The principal defenders of the faith in the Primitive Church were men of vigorous minds and extensive knowledge.—The apostles could speak in every tongue; and, besides having been instructed by Christ, were, by the Holy Ghost, reminded of his words, and taught what to say. Augustine was, in his day, a host. Luther and Calvin were men of might.—And the Reformers generally had the advantage of their antagonists in literature and science. That none should preach the gospel who have not had the advantages of a liberal education, we do not assert nor believe. But that such should be the ordinary qualifications of ministers we do stedfastly believe.—*Doct. Beecher.*

GROWTH IN GRACE.

True grace is a growing principle. The Christian grows in *discernment:* a child may play with a serpent; but the man gets as far from it as he can: a child may taste poison; but the man will not suffer a speck of poison near him. He grows in *humility:* the blade shoots up boldly, and the young ear keeps erect with confidence; but the full corn in the ear inclines itself towards the earth not because it is feebler, but because it is matured. He grows in *strength:* the new wine ferments and frets; but the old wine acquires a body and a firmness.—*Cecil.*

AFFECTING INCIDENT

An incident of an affecting and impressive nature lately occurred at the Old Bailey, which too strikingly illustrates the moral unfitness of the fictions and formalities of British law. A man charged on five indictments with uttering forged notes, pleaded guilty. The Recorder expressed a hope, that he would not persist in this plea, as if he did, sentence of death must be passed upon him; and advised him to pursue a different course. The prisoner replied—"I am aware of my awful situation, and that I stand on the brink of an awful eternity, therefore *I fear to utter a falsehood*. If mercy cannot be extended here, I hope to receive it from my CREATOR. The Recorder proposed that the trial should stand for the next day, in order that the prisoner might have time to consider; but he firmly expressed his determination of persisting in the plea of guilty. His life will probably pay the penalty of his adherence to truth. A lie is the price at which a culprit is admitted to all the chicaneries of law; a scruple of conscience is fatal; but let him utter a falsehood, and the subtleties of the law offer a thousand chances to escape. There is, indeed, something shockingly anomalous in these proceedings; it makes a part of the judge's duty, whose office it is to investigate truth, to exhort the accused to tell a lie. If, as in the case before us, he shudders at the thought of adding a falsehood to his near account of sin; if, on the brink of eternity, he spurn the baseness of a lie, the organ of justice lends all the weight of his authority, exerts every topic of persuasion, holding out hope and fear, to induce him to alter his righteous purpose. The witnesses and jury sworn to the truth, hear the judge deliberately recommending a lie; and the judge, in so doing, is only discharging his duty. Is not this, to use the words of Montesquieu, "destroying the morals of a people, to preserve their customs!"—*London paper.*

SELECT SENTENCES.

If you find yourself in a thriving way, keep in it.

Is it our main care to appear *great* in the eye of man, or *good* in the eye of God?

Levity is generally the product of vice or folly: cheerfulness is the natural offspring of religion.

Religion raises men above themselves: irreligion sinks them below the brutes.

Behold I am vile, is the true language of self knowledge.

Every one is apt to set the greatest value upon that kind of knowledge in which he himself most excels; & to undervalue all other kinds of knowledge in comparison with it.

They who are most quick-sighted to the faults of others, are the most blind to their own. A man half blind himself, should never set up for an occulist.

Duties are ours: events are Gods. This removes an infinite burden from the shoulders of a miserable, tempted, dying creature. On this consideration only, can he securely lay down his head and close his eyes.

IMPORTANCE OF CATECHETICAL INSTRUCTION.

The churches of our Lord are to maintain the faith delivered to the saints by inculcating it early and earnestly upon children.

Catechetical instruction was adopted universally, by the primitive Christians; was practised by the Waldenses as their safeguard against the seductions of the papists, was resorted to by the churches of the Reformation, and continued by the churches of New-England; and has uniformly been followed by the revival or decline of religion as it has been persisted in or neglected. It is pre-eminently important that there be in the church symbols of evangelical doctrine, associated with the earliest recollections of her children. The objection that children cannot understand the doctrines of the Bible, is unfounded. They can understand them in their order, as early as they can understand any thing. The being and character of God, the doctrines of accountability, depravity, and the necessity of a moral change, are comprehended by children early, and with great ease. But even if they do not, at the time, understand the words they commit to memory, will they never understand them, or derive benefit from them? Would any parent be willing to risk the commitment by his children of obscene songs, because at the time, their import was not understood? Would not the words be a leaven of impurity in the memory, to contaminate the mind as it opened to the comprehension of their meaning? So the doctrines of the Bible, though deposited as a dead letter, may become a fountain of life to the soul when it shall open the eye of its understanding upon them.

The plan of leaving children uninstructed in religion that they may come with an unbiassed mind to the subject, is impracticable. An evil heart is, itself, a powerful bias against the truth. And if the servants neglect to sow good seed, the enemy will certainly sow tares. The sure consequence of leaving children to grow up without religious instruction, will be irreligion and prejudice against the truth

Whenever, therefore, our doctrinal catechisms are laid aside, a breach wide as the sea, is opened for the enemy to come in.

[*Doct. Beecher.*

THE CHRISTIAN NEVER FORGOTTEN.

The Christian, in his sufferings, is often tempted to think himself forgotten. But his afflictions are the clearest proofs, that he is an object both of Satan's enmity, and of God's fatherly discipline. Satan would not have man suffer a single trouble all his life long, if he might have his way. He would give him the thing his heart is set upon. He would work in with his ambition. He would pamper his lust and his pride. But God has better things in reserve for his children: and they must be brought to desire them and seek them; and this will be through the wreck and sacrifice of all that the heart holds dear.—The Christian prays for fuller manifestations of Christ's power and glory and love to him; but he is often not aware, that this is, in truth, praying to be brought into the furnace; for in the furnace only it is, that Christ can walk with his friends, and display, in their preservation and deliverance, his own almighty power. Yet when brought thither, it is one of the worst parts of the trial, that the Christian often thinks himself, for a time at least, abandoned. Job thought so. But while he looked on himself as an outcast, the infinite Spirit and the Wicked Spirit were holding a dialogue on his case! He was more an object of notice and interest, than the largest armies that were ever assembled, and mightiest revolutions that ever shook the world, considered in their temporal interests and consequences. Let the Christian be deeply concerned, in all his trials, to honour his master before such observers!—*Cecil.*

PRAYER-MEEETINGS IN FRANCE.

No one who has read the history of the reformed churches in France, and recollects their former purity and zeal, their martyr-like courage, the fiery persecutions endured by them, and the terrible destruction wrought among them by bigotry and fanaticism, can regard them without deep sympathy, or hear without grateful joy, of the movements of spiritual life among them. This subject is the more gratifying to us as Americans, because we know that a countryman of our own has been an honoured instrument in the hands of Providence, of aiding this important cause. Mr. S. V. S. Wilder, a distinguished merchant in Paris, whose heart the Lord has opened, some time ago determined to establish a prayer meeting in his own house. He began with three associates, and when he found it expedient to return to his own country, the meeting consisted of three hundred. On the Sabbath evening before his departure, he addressed his associates for the last time, and exhorted them not to forsake the assembling of themselves together. A member of the French chamber of deputies who was present, rose and invited the company to make his house their place of meeting. The offer was accepted, and this band of friends met in the deputy's house for prayer, until he was obliged to go into the country to attend to private concerns. This occasioned a division of the increasing numbers of praying souls, and very opportunely two houses were offered, in which prayer meetings are held every Sabbath evening. But this is only the beginning of an excitement, which, kindled at Paris, is spreading through the protestant population in France. There is a bible society established at Paris: a missionary society has also been organized there, as well as various other institutions of Christian benevolence. Auxiliaries to these are formed in various parts of France; and among other good works, they have sent our young countryman Mr. King, on a mission to Palestine, in company with Mr. Wolff, the Jewish missionary, and Mr. Fisk, who is now in the employment of the American Board.—Such is the good that one man may be instrumental in doing, through Divine grace, in this world of sin and misery. The gentleman who has been thus blest and honored, I ought to remark, was all the time one of the busiest and most active merchants in the world.—This proves that the man who has a heart to do good, will find the time.

PALESTINE MISSION.

Correspondence of the New-York Religious Tract Society.

Several thousand Tracts in the English, French, and Spanish languages, were presented, by the New-York Religious Tract Society, to the Palestine Missionaries, the Rev. Messrs. Bird and Goodell, on their departure from this port in December, 1822. The donation is recognized in a manner highly gratifying to the Board of Managers, in the following letter, addressed by the Missionaries to the Society's Agent in this city.—*American Miss. Reg.*

Valetta, Malta, Oct. 3, 1823.

Dear Sir. The Tracts with which the New-York Religious Tract Society kindly furnished us, we found to be a very important addition to our means of usefulness in the Mediterranean. Those in Spanish were particularly so. Nearly two thousand of them in all, we sent at two different times to Gibralter, at the solicitation of a committee there, who act equally for the Bible, Missionary, Tract and other benevolent Societies of England. This committee had daily opportunities of distributing them in Gibralter, or of conveying them into the interior of Spain, where a wide field was then opened for extensive and successful operation in this respect. Of these opportunities the committee had availed themselves, till their own stock was nearly or quite expended; and very seasonable indeed was the supply, with which your liberality enabled us to furnish them, until their Depository could be replenished from England. Others of your Tracts we have put into the hand of the sailor, the soldier, the civilian, the gay, the rich, the profane, the child of ten years, and the man of gray hairs. These that we have not yet distributed we have placed at the disposal of a Tract Association, that has been formed in this city, and from this we shall supply ourselves liberally for the tour, which (except we go to Palestine) we propose soon to take to Smyrna and the Greek Islands. Happy the missionary, "that hath his quiver full of these." When we have had serious conversation with a man, whether he be of the Greek or Roman Church, whether he be a scoffer at religion or earnest in seeking it, we are always happy at parting to give him a tract for his perusal, and an assurance of an interest in our prayers. Scarcely has a week passed, since we have been here, in which persons have not called, generally on an appointed evening, to know what they must do to be saved. Many of these we have found exceedingly ignorant of the Scriptures and of religion; and some of them, we trust, have received much light and knowledge, not only from our conversation and preaching, but also from the Tracts which we have given them, and of which they have sometimes made grateful mention, so great a change has been wrought in a few soldiers who were formely abandoned to almost every vice, as to be observed, not only by their fellows but their officers. This should inspire our hearts with thankfulness, and with renewed ardour in the cause of Him, who works by what instruments he pleases. All the results of benevolent effort cannot be known in this world. May we learn to wait a while for our reward; and in the mean time never "forget to do good and to communicate, for with such sacrifice God is well pleased!" "In the morning sow thy seed, and in the evening withhold not thy hand," should be our motto; and the reason annexed, "For thou knowest not whether shall prosper either this or that, or whether they both shall be alike good," should be our encouragement.

That the New-York Religious Tract Society may take an important part in enlightening the dark places of the earth,

Pray, dear Sir,
with affectionate salutations,
your fellow-servants in the cause
of our common Lord,
ISAAC BIRD,
W. GOODELL.

CEYLON.

Extract of a letter from GABRIEL TISSERA, *Native Preacher in Ceylon, to the late Doct. Worcester.*

"We are placed among a race of benighted heathen, whose gods are the work of men's hands;—who profess to worship devils;—who think that their souls are not superior to the lives of animals;—who do not care for the salvation of their souls;—in short, who know little of God or of a future world. Their standard of morals is very low. They have very inadequate ideas of the great evil of sin. Their temples generally abound with indecent pictures. What they call "sacred books," are full of all manner of vice. Their own vicious lives can be surpassed in wickedness only by their fabulous gods and goddesses. They fear death as a temporal evil. They have strong prejudices against the Christian religion.—These miserable heathens, dear Sir, are dropping into eternity almost every day. Their miseries call aloud for help. I earnestly beseech you, and all those in that blessed country, America, who love the Lord Jesus in sincerity to do your utmost in order to send us faithful labourers to labour among the heathen, and to win souls to Christ.

TILLIPALLY.

Extracts from Mr. Poor's Journal, 1822.

Sep. "This evening attended the weekly meeting of the members of the church; find much pleasure in bringing before them the treasures of the Gospel, and in exhorting them to stand fast in the faith. Their temptations are great; they are indeed as lambs in the midst of wolves. O that it may appear that they are not wolves in sheep's clothing. After meeting, Smead requested me to call his uncle, who is now here on a visit from Trincomalee, and converse with him. He said his uncle was much disposed to listen to what he had told him concerning the Christian religion. I accordingly conversed with him, and gave him some tracts which he promised to read.

19. "This afternoon attended the weekly meeting of the schoolmasters connected with the station. Though they are more favourably situated than any other class of men, for obtaining instruction, and for professing their faith in Christ (if they had any,) they too have their objections to the Gospel, and reasons for continuing in a state of impenitence. Their mode of reasoning on this subject is similar to that of multitudes in Christian countries. Whatever class of persons I address, I am constantly reminded that *faith* as well as salvation, is the gift of God. But it hath "pleased God by the foolishness of preaching to save them that believe."

"This evening heard of the death of brother Parsons. Another motive to diligence and fidelity! May even his death be the means of emitting some rays of light in the dark region where his bones are laid.

Oct. 15. "A memorable day. Am now entering on the seventh year of my residence among this heathen people. May it be a year of sweet release to many captive souls in Tillipally.

23. "Seven years have now elapsed since I left the shores of my native country. Am ever disposed to regard the anniversaries of that event as seasons of special thanksgiving and praise."

Native Tamul Bible Association.

26. "Attended the first anniversary meeting of the Native Tamul Bible Association at Mallagam. From the report it appears that nearly 300 rix dollars were collected during this year. Of this sum about one half was contributed by natives; most of whom are idolaters. They have a general impression that the Bible is a good book, and that to contribute to the Bible Society is an acceptable kind of charity. They are however influenced mainly by the example of others, and by a desire to please their superiors. Aside from the money that may be collected, some important advantages may be anticipated from the formation of this society, as it will be a medium of circulating the scriptures among the people.

"Charles Scott, Esq. collector of the District, presided at the meeting. J. N. Mooyart, Esq. Christian David, most of the missionaries in the District, and about one hundred natives were present. Five or six addresses were made on the occasion in which the objects of the society were stated, and motives to perseverance suggested. In consequence of witnessing such unexpected scenes in a heathen land, my hopes and expectations are highly excited in regard to the future: Yet I would remember that "the Lord seeth not as man seeth."'—*Miss. Her.*

London Church Missionary Society.

Its receipts during the first thirteen years amounted to £12,000 only. During the last year, they amounted to £32,000, or more than $140,000. In the tenth year of the Society's operations, it employed nine missionaries. During the last year, *ninety.* Nineteen new missionaries were selected, and sent to their respective places of destination, during the last year; and twenty-two students are now preparing at the Society's expence for future services. *Two hundred and thirty-nine laborers,* of various descriptions are now employed by the Society, and twenty African youths are preparing to become instructers of their countrymen.—The West African Mission has collected at Sierra Leone, 25,000 inhabitants; of whom 15,000 are negroes, and 10,000 liberated slaves.

Twenty-eight European labourers, assisted by many native teachers, are devoted to the colony. Capt. Sabine of the Royal Engineers, after spending six weeks in the colony, states, that he is persuaded, there is not to be seen in the world a community so large and so irreproachable. In Ceylon, the Society has eleven European teachers and 23 native assistants, and a school of 500 children. At the end of the first ten years, the Society had only 200 scholars—it has now 11,000. It had not a single convert—it has now more than 1,000 communicants.

Boston Recorder.

Revivals.

Extract of a letter from the Rev. Asahel Nettleton, to the Editor of the Christian Gaz. dated

WETHERSFIELD, CON. Feb. 20, 1824.

"DEAR SIR—It may be gratifying to the friends of the Redeemer to learn, that the revival of religion which has already prevailed over about twenty adjacent churches and congregations in the eastern part of the state of Connecticut, is still advancing with rapidity and power. The cloud, which for months past has been suspended over other neighboring churches, has recently burst over East Haddam, first Society, and more then 100 are already rejoicing in hope; and of these between 40 and 50 within the last fortnight. In two other towns adjoining, a number within a few days past have become anxious for their souls—and the prospect of the continuance and spread of this work, has perhaps at no former period been more favourable than at present."

From a corespondent we also learn, that there are some hopeful appearances of an approaching revival of religion in Farmington in Connecticut; and in Burlington, a few miles distant from that place, a revival has already begun and progresses with rapidity.—*Christian, Gaz.*

At *Burlington*, Conn. the church a short time since seemed to be almost extinct. There was only one young man among its members, and the older members are fast passing away. At this time a revival commenced, and a considerable number have become, as is believed, the subjects of renewing grace. At one time, there were 120 anxious inquirers—the revival still continues.—*Boston Telegraph.*

The revival continues to progress in Newgate prison, (Conn.). Between twenty and thirty were serious by the last accounts, and ten had entertained hopes. This revival, though encouraging, is not without its parallel. The Massachusetts prison within the last year, has witnessed a similar exhibition of Divine grace. Two years ago, Maryland prison was visited in the same manner; and instances have been mentioned in N. Hampshire prison, where the reality of conversion was evinced by the subsequent lives of the subjects of it. These facts should stimulate the visiters of prisons to greater exertions.

Zion's Herald mentions Revivals of Religion in Windham, Tolland, Glastenbury, Hebron and New-London, Ct. and in Warwick, and Bristol, R. I.

There is a revival of religion, at the present time, in one of the Rhode Island Cotton Factories. If our Factories are to be blessed with revivals of religion, then we are indeed a favoured people; for it has been a great objection to their establishment, that they would be places of ignorance and vice.—*Bost. Rec.*

Revival in Dr. M'Auley's Church, New-York.—Dr. M'Auley removed from Schenectady to New-York, in 1822. From that time there has been one continued revival in the church over which he is placed. The Parish consists of more than 500 families. Dr. M'Auley has twice visited every family. More than two hundred members have been added to the church; of whom 93 are heads of families.

REVIVAL OF RELIGION AT TALONEY.—The seriousness continues. Nine Cherokees and one white person have been admitted to the church. Four or five others give evidence of a saving change, and others are anxious to secure their salvation.

Power of Prayer.

The following facts were stated by Rev. Mr. Crane, at a late missionary meeting in New-York City.

"Not four miles from my residence," said Mr. Crane, "in the western part of this state, there was to be found a few years since, a most abandoned and profligate set of men, who disregarded religion and despised its author. In the course of Providence, a professor of religion from Connecticut happened to come amongst them. He mourned over their state and wet his couch with tears. He prayed unceasingly that he might see the souls of those around him saved. One was finally brought to a knowledge of the truth, and with him joined in prayer. A revival of religion followed; and soon there were to be numbered 15 professing Christians. In answer to their prayers another increase was experienced: a proposal was then made to send for a missionary that should labour amongst them. To this the aged father of the colony objected, trusting that he who had helped them thus far would not permit them to fail. No minister came among them until their number amounted to 54; and then they were able to build a church, and settle one with a salary adequate to his support. All this without any preaching, other than the example and prayers of a single Christian."—*Chris. Mirror.*

During a late revival in this vicinity, a pious matron whose husband was emphatically a man of the world, was blessed in the hopeful conversion of several of her children. She wondered at the Divine goodness to a family so ill deserving; "why were her children converted when those of other families were passed by?" "Why was a blessing granted her which had been sought for with so little earnestness, while the unwearied prayers of so many others had been comparatively unavailing?" At length she recollected that her house had been furnished with a "chamber of the prophets."—She had long entertained the passing servants of the Lord; and she now doubted not, but that the blessing was sent in answer to their frequent and fervent suplications.

WESTERN RECORDER.

UTICA, TUESDAY, MARCH 16, 1824.

An article of much interest is found in our last columns to-day, relative to the Seneca Mission. One would think that the aborigines had suffered sufficiently through the vicious influence of a degraded portion of our population, to have been spared this last stroke—a stroke which goes to deprive them of religious privileges—which casts a deep gloom over their future prospects, and quenches their earliest dawnings of civilization. But, no!—They are Indians! who is there, that cares for Indians?—They are the offscourings of the world—the very sweepings of civilization, incapable of improvement, unworthy of gospel privileges. Experience proves them to be beyond the reach of effort; and philosophy itself has doomed them to irretrievable wretchedness.—Their prejudices are invulnerable; their ignorance is hopeless, their idleness incurable, their very complexion consigns them to everlasting infamy. They shall dwindle, decay and perish; and ere long their offspring and their memory shall become forever extinct.

And is this so? It is, if we may believe the representations of a large portion of our free and enlightened citizens:—It is, if we may form an opinion from the scantiness of benevolent appropriations for the Indians; or from the unbelieving reluctance & apathy of many professing Christians. Greece can awaken all our sympathies; the millions of Asia shall be rescued—the stiff-necked & hard-hearted Jews are no longer given up for lost—the Africans are emerging from their degradation—several of the "Islands of the sea" are already converted; and the very dregs of humanity that cross the deep and scatter their infection from shore to shore, are beginning in earnest the work of moral transformation: but the Indians!—what hope is there for the Indians!—

Yes, even for them, there is hope. The arm of the Almighty shall be revealed in their behalf,—shall become their strength and refuge. He shall at length plead their cause, and redeem them among the millions of the earth; and reckon them among the rich trophies of sovereign grace. And have we no lesson to learn respecting them from the present "signs of the times"? Is there nothing transacting in the southwestern wilds, that is worthy of our attention? Is it nothing to us that their mis-named "outrages" have long been made the signal, for carrying among them the warfare of extermination? And is it nothing too, that the glad messages of salvation have reached their ears—that many are beginning to listen to these messages? The spell of ignorance, the shackles of prejudice, the chains of superstition, are already giving way; and the grand problem of civilization, is no longer of doubtful solution. Let these exertions be carried *in good earnest* through the western and northwestern regions, and certainly *they shall not be in vain.* The Indians of *our* borders too, shall be rescued. Let the breaking up of this establishment then, become the signal for awakening our energies in their behalf. They are fellow immortals; and, in the Providence of God, their eternal destiny is, in a great measure, committed to our care. And are we not now called upon in this section of our country, and by *this particular Providence* to undertake in good earnest, for these despised, neglected, abused sons of the forest? Shall not one single effort be made in their behalf—a single, solitary society be formed *among us* for the improvement of their condition? If not, there is reason to fear that our charities are wanting in the article of true benevolence—there is reason to fear, that the destruction of these outcasts will eventually be required at our hands. Certainly while the laws of this State are found to operate against the improvement of the Indians, there is *something* for us to do; and it must be done quickly.

The fashionable readers of the day will find some excellent remarks in the first article of our present columns. The article, if we mistake not, was written some time since, by a gentleman who now stands at the head of one of the Collegiate Institutions of New-England.

The friends of Auburn Theological Seminary will perceive from the long list of donations presented to-day, that their cause is not forgotten in this vicinity; though the pressing wants of the W. E. Society continue to claim a share of the public attention.

In furnishing the Statistical Article found in our present columns, we have been much indebted to the excellent Thanksgiving Sermon, of the Rev. Doct. Norton.

Under the head of music and poetry, we have been particularly induced to discuss the merits of secular music from the relation which the subject bears to Sacred Music.

The Report of the Oneida Bible Society is presented to our readers to-day, and a similar communication from the Secretary of the Onondaga Bible Society, shall appear in our next.

Our correspondents generally will oblige us by forwarding their communications at an earlier period previous to the issuing of the paper.

We were not a little gratified last Sabbath evening on witnessing the Quarterly Examination of the *Utica Union Sabbath School.* The examination took place at the Presbyterian Meeting house before a crowded audience; and the exercises, to say the least, were such as to carry the fullest demonstration of the utility of the institution.

Thirteenth Report
OF THE ONEIDA BIBLE SOCIETY.

The Annual meeting of the "*Oneida Bible Society,*" was held at the Session-room in Utica, on Wednesday, December 31st, 1823.

A Sermon was delivered by Rev. WILLIAM R. WEEKS: And the following Report of the Directors, was read by Rev. ISRAEL BRAINERD, and submitted to the Society.

REPORT.

The permanent fund of the Oneida Bible Society, consists in money loaned to the amount of $820,77. The Society have 42 Bibles in their deposit and 55 Testaments. During the year, 27 Bibles have been distributed to agents and 58 Testaments.—One hundred and seventy-eight Bibles have been sold and 43 Testaments: making in the whole, 205 Bibles sold and distributed and 101 Testaments. The Society is indebted to the American Bible Society, about 50 dollars, for Bibles which have been purchased. From the report of the agents, and of the distributing committee, it appears that the destitute in the region of country properly within our bounds, are nearly furnished with a supply of the Holy Scriptures. Comparatively few applications are made by the poor to obtain Bibles gratuitously, and the sales have not increased.—This fact, instead of diminishing our zeal and activity in promoting the circulation of the Scriptures, ought to excite us to still greater exertions. The surplus funds of this Society are to be given to the Parent Institution, where they will be employed in due time, for the great and benevolent purpose of printing the Bible in all languages, and of furnishing every family on the face of the globe with a copy of the Scriptures. Notwithstanding all that has been done in this cause, and is now in operation, by the national Bible Societies, their Auxiliaries and Associations in Europe, Asia, Africa and America, an immense number of the human race are still in heathenish darkness, without the knowledge of salvation by a Redeemer—*without hope and without God in the world.* There is a field of operation and usefulness before us of vast extent, containing a large portion of the population of the globe—children of the same common parent—members of the same great family, and probationers for the same world of retribution with ourselves. A desire and anxiety for their spiritual and eternal well-being, must be found in the hearts of all the pious and benevolent who are acquainted with their situation and reflect at all on the subject. A pious divine of the seventeenth century contemplating their situation, thus expressed himself: "I cannot be affected so much with the calamities of my own relations or of the country of my nativity, as with the case of the heathen, Mahomedan, and ignorant nations of the earth. No part of my prayers is so deeply serious, as that for the conversion of the ignorant and infidel world; that God's name may be sanctified, and his will done on earth as it is in heaven." It is impossible not to sympathize with the piety which dictated these sentiments. The origin and progress of Bible Societies, clearly shew

that the enterprize was the special work of the Supreme Being. They are not to be ranked among the ordinary operations of His providence. The person in whose mind the institution of a Bible Society was first conceived, never imagined that in less than twenty years, kindred institutions would overspread the Christian world—be established in every quarter of the globe, and produce such mighty effects. Every careful observer of their numbers and progress, and of the interest they have excited among the nations of the earth, will be constrained to acknowledge, *this is the finger of God*. The commencement and progress of these institutions, is like the grain of *mustard seed which a man took and sowed in his field, which is indeed the least of all seeds: but when it is grown, it is the greatest among herbs and becometh a tree: so that the birds of the air come and lodge in the branches thereof.*

After the Report was read, the following Resolutions were adopted:

Resolved, That this Report be accepted and published in the Western Recorder.

Resolved, That the thanks of this Society be given to Rev. WILLIAM R. WEEKS, for his excellent Sermon delivered on the occasion.

Presbytery of Oneida.—The members of the Presbytery convened at this Village on the 10th inst., adopted the following resolutions.

Whereas, during the past year there has been in the congregations generally which are under our care, an alarming suspension of the special influences of the Spirit, a visible decay of vital piety, an increase of worldly mindedness among professors, and of stupidity and hardness of heart among those that are without.—And whereas, there are many distressing indications of the prevalence of error, and of the immorality to which it tends, and of disregard for those precious truths of the Gospel which God has made in all ages the means of sanctifying and saving souls.

Therefore, *Resolved*, That the Presbytery recommend to the churches under their care to observe the last Thursday of April next, as a day of *Fasting, Humiliation and Prayer*.—That on that day every member of our churches, as far as practicable, lay aside his ordinary employments, and spend the whole time in the appropriate duties of the day, public, social, and private, earnestly beseeching Almighty God to pour out his Spirit upon our churches and congregations; to revive the power of godliness in the hearts of Christians, and awake and convert sinners; to heal all unhappy divisions which exist; to check the progress of error and immorality, and cause the truth as it is in Jesus to prevail; to bless our civil rulers, to smile on all the lawful enterprizes of our citizens, to prosper our benevolent and literary institutions, and to cause the Gospel to spread through the world. And the Presbytery would affectionately exhort all under their care to humble themselves before God, on account of prevailing sins, and sincerely to repent of and forsake all those practices which tend to grieve his Spirit and provoke his judgments, and to evince the sincerity of their repentance by a life of holy obedience to the precepts of the Gospel.

RELIGIOUS INTELLIGENCE.

Monthly Concert in Boston.—Intelligence was communicated at the last Monthly Concert in Park Street Church, Boston, March 1st, from the Western Indians; from South America; and from the Sandwich Islands.

There is an unusual seriousness at Willstown, one of the Cherokee stations. Two or three it is hoped have recently become the subjects of divine grace, and several are anxious to secure their salvation.

Mr Parvin writes from South America, that they deposited a few Bibles and Testaments in the only bookstore of importance, in Buenos Ayres, and fixed the price of the Bibles at $2,-25 each. The Bibles were all sold the next day to the Ecclesiastics. After these were sold, the Missionaries furnished the book-seller 30 more, for which he paid them sixty dollars.

The Lancasterian school had gone into operation, but it is inferred from the letter, that Mr. Parvin is not engaged in its instruction. He thinks, however, that Protestants may hereafter be employed.

From the Sandwich Islands, letters have been received, extracts of which were read from Rev. Mr. Richards, Rev. Mr. Bingham, and Mr. Chamberlain. It will be recollected that Mr. Richards and Mr. Chamberlain, were members of the family which sailed from New-Haven, in Nov. 1822. No intelligence has, till now, been received of the safe arrival of this family. Several parcels of letters had been sent which are not yet received, and the missionaries refer to former letters, on supposition that the intelligence contained in them, is familiar to their friends in America.

Mr. Richards writes under date of Aug. 1823, from Nahinah, on the island of Mowee, that they had established a new station on that island; that the natives had furnished them houses built in the same manner as their own; that their prospects of usefulness were such as to prevent him from lamenting for a moment his removal from his native country; that the natives make them many presents, and seem willing and grateful to receive instruction. Mr. Stewart is located with Mr. Richards, at this station, and Mr. Bingham was there at the date of the letter. Mr. Bingham assisted in the dedication of a place of worship, which had just been erected by the chiefs. At the dedication, Mr. Bingham preached in the native language, from Gen. xxviii, 17. "*How dreadful is this place! This is none other than the house of God, and this is the gate of heaven.*

This is the fourth place of worship, built for the honour of Jehovah in the Sandwich Islands, since the first missionaries from America arrived. Another is building.

Mr. Chamberlain writes from Hanaroorah, that during Mr. Bingham's absence, public worship was conducted by Popohe, one of the native youths from the Society Islands, educated in the school at Cornwall; that the house of God was filled with attentive hearers; and that the people did not appear to be influenced by the example of their chiefs merely, in assembling for worship on the Sabbath.

During Mr. Bingham's visit at Mowee, he went with Mr. Richards on an exploring tour to different parts of the Island. This Island is twenty-four miles N. N. W. of Owyhee, about 140 miles in circumference, containing, (according to Worcester's Gazetteer) 65,000 inhabitants. The soil is represented by Worcester, as formed only of decomposed lava and other volcanic matters. Mr. Bingham represents some parts which he visited, as formed only of sand, which is continually changing its surface in the wind. The houses are represented by Worcester, as covered with straw in the same manner as those of the poorest French peasants. With this representation, that of the missionaries coincides; and in houses of this description, without floors or windows, the missionaries and their families at Mowee now reside.—*Bost. Rec.*

SANDWICH ISLAND MISSION.

Extract of a Letter from Mr. Levi Chamberlain, one of the Assistant Missionaries, who last sailed from this country, to a gentleman, in Boston, dated

HONORURU, OAHU, AUG. 29, 1823.

'In one instance I have known a chief woman forbid, and prevent the sailing on the Sabbath of a vessel in which she had an interest, notwithstanding the earnest solicitation of traders and others that she might go. I have seen the house of God in this heathen land, filled with heathen listening to the words of eternal life as addressed to them in their own language by one of the missionaries. A considerable number of the natives have learned to read and write; and multitudes more would in a short time write a legible hand if they were supplied with slates. We have written to the Board for a large quantity, and it is to be hoped that the good friends of missions in America, if they do not contribute slates, will be liberal in furnishing the means to procure them. A building for a printing office is nearly completed, and Mr. Loomis will, probably, in the course of a few months, strike off the third edition of the Hawaiian spelling book with additions, and an edition of hymns in the native language, part of which has been recently composed.

'The natives in learning will keep pace with the missionaries in translations, and furnishing them books. I have given some attention to the language, but various secular duties have interfered with giving my whole attention to it.—A deputation from the mission have been absent more than two months on an exploring tour to the island of Hawaii. Their object in going was to collect information, to ascertain the places most eligible for establishing missionary stations, to dig for water at Kairua, one of the most important places on that island, to preach the Gospel as they should be favoured with opportunities, and to make known extensively the designs of the missionaries: They are daily expected to return.'

I remain yours affectionately in the bonds of the Gospel. LEVI CHAMBERLAIN.

[*Rel. Intelligencer.*

RELIGIOUS SUMMARY.

The *Archives du Christianisme*, a periodical work published in Paris, contains the extraordinary intelligence, that on the 6th of April last, M. Henhoffer, the Roman Catholic Rector of the parishes of Mullisausen and Steyneyg, in the duchy of Baden in Germany, with the Baron de Gimdingen, his household and forty other families, making in all 220 persons, publicly embraced the Reformed Religion, in the Segniorial Chapel in Steyneyg; after which the adults received the holy communion, according to the rites of the Protestant church. The affecting ceremony took place in a Roman Catholic country, in the midst of a vast assemblage of personages of different religious denominations, without the smallest interruption or disorder.—*Zion's Her.*

The Bengal Missionary Society, has established a school-press which has printed in English and other languages since its establishment, 117,000 tracts. The Society has also established a school for the education of native females, and Chapels for public worship, at six different places.

Distress in Africa.—A letter from Graham's Town S. Africa, (a missionary station,) states that a flood had desolated that region, and that scarcely a habitation was left tenable throughout the whole district of Albany, (a European colony.) Banks and fences are prostrate; and the face of cultivation desolated. The rust has attacked the corn for the fourth sucsessive season, and the Caffrees are continually robbing the people of their cattle.

Missionary Dangers

The missionaries at New Lattakoo, South Africa, have been obliged to procure military aid against the attacks of a horde of the Mantatees from the interior. About forty thousand of them had destroyed Kurreechane, the Baralongs, and other places, and were advancing upon the European settlements. About 100 Boschuanas from Griqua town repulsed them, near the Malalareen river. Many of the invaders fell; the other party lost none.—*Ch. Gaz.*

American Colonization Society

The annual meeting of the American Colonization Society was held at the Capitol, at Washington city, Feb. 20,—at which the Hon. Bushrod Washington presided. Among the resolutions adopted at this meeting were the following: That the territory and settlement of the Society near Cape Mesurado, on the South West Coast of Africa, be and hereby is named *Liberia*.—That the town laid out at Liberia shall in like manner be called and known by the name of Monrovia.—That a memorial representing the present circumstances of the Colony be presented to congress, praying for aid from the National Government.—That the thanks of the Society be presented to Captain Spence and the other officers and crew of the United States ship Cyane.

The Connecticut Missionary Soc. ,according to the Report lately published, has existed since 1792, and during that time, has employed 170 missionaries, formed 133 churches, admitted to the ordinance of the supper 1013 persons, and to the ordinance of baptism 2532. Its receipts from its commencement have been $127,000. Its disbursements $93,000. Its permanent fund is $29,000.

Missionary operations.—It appears from the N. Y. Religious Chronicle, that a union of the two principal missionary societies in this country, is in contemplation,—that of the American Board of Com. for For. Missions, and the United Foreign Missionary Society. "Although the officers of the Societies may not meet before the middle of the next summer, yet there is a hope that the plan will eventually be carried into execution."—*Rel. Intel.*

Philadelphia Sunday School Union.—The advantages of Union among Sunday Schools is very manifest. By means of it the necessary publications both for teachers and scholars can be well supported and extensively circulated. It has therefore given us pleasure to learn that the Philadelphia Sunday School Union has, in connection with Sunday Schools in different States, taken measures for instituting an *American Sunday School Union*, for which an act of incorporation will be applied for at the next session of the Legislature of Penn.—In this way, the benefits of Sunday Schools may be rendered greater and be better known. The parent Society can furnish its auxiliaries with suitable publications upon the cheapest terms, and throughout all these Schools the best mode of instruction and the proper incitements to diligence will be well understood and have a full and most salutary influence.

Nineteen individuals were received into the Union Church in Boston, the last Sabbath week; and 12 into Park St. Church. Of the 31 thus admitted, 16 were fruits of the late revival and 15 from other churches.

David Brown.—The amount of contributions to the A. B. C. F. M. taken up after the address of Mr. David Brown, at different places, is stated to be $1897.

Wesleyan Academy.—An act passed the Legislature of Mass. during the past session, establishing the *Wesleyan Academy*, in the town of Wilbraham, under the patronage of the New England Conference.

The Rev. Dr. Emory has been appointed President of Ashbury college, in Maryland. This institution is under the superintendence of the Methodist Episcopal Church.

The Baptists of South Carolina and Georgia have taken measures for establishing a College for classical and Theological education—to be located within thirty miles of Augusta, Georgia.

Schools in Boston.—It is stated that *more than seventy thousand dollars* have been expended the past year by the citizens of Boston in support of their public schools.

THE YOUNG MEN'S EDUCATION SOCIETY of Boston, paid 314 dollars to the parent Society, during the last year.

Twenty dollars for the American Tract Soc. have been received from ladies in East Bloomfield, to constitute their pastor Rev. Julius Steele, a member for life.

MERRELL & HASTINGS, *Agents.*

DONATIONS.

Received in cash and notes on interest, for the Theologicial Seminary at Auburn, towards the endowment of a Professorship from the 18th Feb., to 16th March 1824.

Rev.	Calvin Bushnell,	Vernon,	$12 00
Rev.	Orange Lyman,	do	1 00
	Ezekiel Williams,	do	5 00
	Uri Beach,	Sangerfield,	10 00
Rev.	Evans Beardsley,	do	10 00
	Josiah Bacon,	do	12 00
	Reuben Bacon,	do	5 00
	Wm. J. Winchell,	do	3 00
Rev.	Alpha Miller,	Bridgewater,	20 00
Rev.	Publius V. Bogue,	Paris,	12 00
	Henry McNeil,	do	30 00
	Chauncey Burrit,	do	10 00
	John Bailey,	do	5 00
	Abel Simmons,	do	15 00
Rev.	Ralph Robinson,	do	10 00
	Elnathan Judd,	do	15 00
Rev.	Noah Coe,	New Hartford	12 00
	D. W. Randall,	do	12 00
	Horace Winship,	do	4 00
	Amzi Doubleday,	do	1 00
	Amanda Norton,	do	1 00
	Gustavus Kilburn,	do	1 00
Rev.	Jonathan Hovey,	Winfield,	12 00
Rev.	Silas Parsons,	Litchfield,	10 00
Rev.	James Eells,	Westmoreland,	10 00
	Thomas Hulbert,	do	20 00
Rev.	John Frost,	Whitesborough,	15 00
	Thomas R. Gold,	do	20 00
	Oliver Wetmore,	do	10 00
	Elijah Worthington,	Rome,	10 00
	Wheeler Barns,	do	25 00
		Cash,	10 00
	N. & A. Seymour,	do	25 00
	Benj. Wright,	do	25 00
	Dennis Davenport,	do	12 00
	Francis Bicknel,	do	5 00
	Silas Lewis,	do	5 00
Rev.	Israel Brainerd,	Verona,	5 00
	Ephraim Covil,	do	10 00
	Abner Smith,	do	5 00
	John H. Shaver,	do	5 00
	Calvin Adams,	do	10 00
	Horace Adams,	do	5 00
	Samuel Avery,	do	5 00
	Joel Sedgwick,	do	5 00
	Simeon Parsons,	do	3 00
	Noah Judd,	do	0 90
	Abel Wilder,	do	2 50
	Solon Cooper,	do	2 00
	Lucretia Snow,	do	2 00
	Hosea Holcomb,	do	2 00
Rev.	Henry Smith,	Camden,	15 00
	Doct. J. Ransom,	do	3 00
	Daniel Parker,	do	5 00
	Martin Cook,	do	2 00
	Harman Hardaway,	do	1 00
	Hubbard Tuthill,	do	3 00
	John Smith,	do	1 00
	Joel B. Smith,	do	2 00
	Thomas B. Segar,	do	2 00
	Linas Sanford,	do	3 00
	Abigail Joslin,	do	2 00
	Timothy W. Wood,	do	3 00
	Ira Pond,	do	1 00
	Erastus Upsen	do	4 00
	Aury Ballad,	do	4 00
	David N. Castle,	do	1 00
	David Osborn,	do	3 00
	Gideon Northrop,	do	3 00
	Samuel B. Cleaveland,	do	1 00
	Stephen Scovil,	do	1 00
	Lyman Tuttle,	do	1 00
	Amos Mix & Co.,	do	5 00
	Samuel Woods,	do	2 00
	Lyman Barnes,	do	1 00
	Joseph S. Hungerford,	do	1 00
	Noah Preston,	do	3 00
	Thomas R. Brayton,	do	1 00
	Eli Farwell,	do	5 00
	Jared Bradley,	do	1 00
	James Brown,	do	2 00
	Robert H. Burr,	do	1 00
	Elijah Bailey,	do	1 00
	Billious Pond,	do	3 00
	Ransom Barnes,	do	1 00
	Philomela Rathburn,	do	4 75
	Amzi Doolittle,	do	1 00
	Warren Preston,	do	50
	N. Benedict,	do	50
		Cash,	1 00
	Joel Northrop,	Taberg,	5 00
	Samuel F. Mead,	do	1 00
	J. Bloomfield,	do	10 00
	James Kennedy,	Litchfield,	10 00
Rev.	Ira Manly,	Boonville,	5 00
Rev.	Wm. Goodell,	Trenton,	5 00
	Duncan Blue,	do	3 00
	Asa Barnes,	Florence,	3 00
	Orroman Tuttle,	Vienna,	5 00
Rev.	M. P. Squier,	Buffalo,	25 00
Rev.	S. C. Aikin,	Utica,	15 00
Rev.	John Barton,	do	5 00
	Samuel Stocking,	do	50 00
	T. & C. Hastings,	do	50 00
	A. Seymour,	do	32 00
	Oren Clark,	do	20 00
	Moses Bagg,	do	10 00
	Jason Parker,	do	25 00
	Doct. Pomroy,	do	5 00
	John H. Lothrop,	do	5 00
	Cash,	do	5 00
	Augustus White,	do	10 00
	Jabez Miller,	do	1 00
	John Camp,	do	5 00
	Wm. Clark,	do	10 00
	Lemuel Snow,	do	1 00
	A. Culver,	do	1 00
	E. W. Blake,	do	10 00
	Nicholas Smith,	do	10 00
	J. W. Doolittle,	do	10 00
	John Bradish,	do	20 00
	D. W. Childs,	do	50 00

Total, $1004 54

M. P. SQUIER, *Agent.*

Rec'd from Gerrit Smith, Esq. on subscription of his father $50, for the W. E. Soc.–*S. C. Aikin.*

LITERARY.

Extract of a letter from a gentleman in Scotland to his friend in Middletown, Conn.

"Dr. Chalmers, is as much distinguished for his Christian humility and simplicity of manners in private, as for the attracting power and splendour of his ministrations in public. Lord's day, Nov. 2, I heard him preach from Romans viii. 22. In his preaching his hearers forget Dr. Chalmers, and it is most evident that he is not thinking of himself, but on his subject; and to the subject their attention is chained and borne along with it in breathless silence till he pauses; then may there be perceived a gentle movement, and a breathing. He then proceeds in a somewhat lower tone, and carries them along in the same manner till he pauses again, and thus to the close.

The grand charm of his eloquence is, the manifest impression his subject has on himself."

NEW PUBLICATIONS.

Published at Glasgow, Sermons, preached in St. John's Church: by Dr. Chalmers, D. D. 8vo.

Sholto Percy, one of the family, who prepared the Percy Anecdotes, has in preparation a series of original sketches of men and manners, under the title of Life's Progress.

A New Quarterly Review, was to appear in Jan. to be entitled the Westminster Review, and to be conducted on professedly independent and impartial principles.

A New and greatly improved Edition of Dr. Brown's History of Missions. In two thick vols. 8vo. It is brought down to the latest dates, and is illustrated with Maps of the Principal Missionary Stations.

Observations on the Antichristian Tendency of Modern Education, and on the Practicability and means of its Improvement. By J. Campbell, Esq.

Private Correspondence of the late W. Cowper, Esq. 2 vols. 8vo.

A new pocket edition of President Dwight's Theology, has been published in London, in six pocket volumes, with a copious life of the author, and a portrait by Romney. This edition, is printed by T. & J. Aliman.

A new edition of an ancient Map of the Land of Promise, and of the holy city Jerusalem, has just been published by Thomas W. Duffield, Esq.

Map of Greece.—Messrs. N. & S. S. Jocelyn of New Haven, have published a Map of Greece.

New Greek Lexicon.—John Pickering, Esq. of Salem, Mass. has completed a new Greek and English Dictionary, founded on the basis of the Lexicon of Shrevelius, but much improved.

The Messrs. Starr of New-York have advertised that they have perfected their design for preventing Counterfeits in Bank Notes; and to put the value of the invention to the test, have offered $500 for an imitation that shall, by judges of bank notes be mistaken for the true impression.

Professor Griscom, of New-York, has issued proposals for a new periodical publication, to be entitled, "The Mechanic's and Manufacturer's Magazine," to be published monthly, and to be devoted to the Arts and Trades of the United States.—*Nat. Gaz.*

Mr. E. Little, of Philadelphia, proposes to republish "Horne's Introduction to the critical study of the Scriptures," the subscription price of which will be $12. This work has already passed through four editions in England.

Sunday School Gleanings, containing brief memoirs and interesting anecdotes of Sunday School Children. This little volume has just been republished from the second London Edition, with considerable additions, by S. Potter & Co. of Philadelphia.

WASHINGTON COLLEGE.

The Rev. Nathaniel S. Wheaton, who left the United States some months since for England, to solicit donations in behalf of "WASHINGTON COLLEGE," is likely to fail in the object. His prospects at first, were highly flattering.—But *Bishop Hobart*, arriving soon after him, stated that another Seminary of learning was not wanted in this country, and consequently funds could not be necessary for the purpose.—*Middletown Pa.*

Political.

FOREIGN.

TURKS AND GREEKS.—The Greek cause, by the latest accounts, continues to prosper. The event of their liberating themselves from the Turks is more confidently expected, than at any other former period; and there is less said than might have been anticipated respecting the interference of the Allies. A naval expedition is said to be preparing in Constantinople, against the Greeks: but little or nothing is apprehended from it.

A Turkish Squadron, destined to protect Smyrna, has been destroyed in a storm.

Persia had refused to ratify the Treaty with Turkey.

SPAIN.—Spain continues in a state of wretchedness. The interior of the country is said to be "in a most frightful situation." Persecutions, murders and robberies, prevail throughout;—and at Madrid, the clergy are intriguing to retain the government in their own hands.—Some of the most active among them have been ordered to leave the capital. By a Royal decree the suppressed convents are re-established and their alienated property is to be restored. Persons having worthily sustained offices under the constitution, are to retain them. Some changes have again taken place in the ministry. A rumour prevails in France and England, that Spain intends granting the South American colonies their liberty at some stated *cash price*.

The King of Spain has decreed a Free Trade to S. America on an equality of duties.

FRANCE.—France is represented as being in a tranquil state: but the event of the King's death is anticipated with much anxiety; and it will probably become the signal for intestine commotions. An expedition of 26 vessels of war of various sizes, is said to be fitting out at Brest, and nearly ready to sail. The utmost activity prevails in the dock-yard; and the destination is *said to be* South America, or the West-Indies.

ENGLAND.—There is no late news of consequence from England. The Spanish Gen. Mina had been received there with many demonstrations of respect.

The London Courier contains some speculations respecting the uneasiness of the Allies.—The spirit of civil liberty is repugnant to their interests. They look upon South America with jealousy; and entertain some "*longings*" towards the U. States. If this spirit increases as it probably will; England will be compelled to take a decided stand against their influence.

A meeting in favour of the Greeks has been held at Liverpool, and a subscription commenced.

SARDINIA.—Victor Emanuel the King, is dead. He died at the age of 65 years.

ROME.—The health of the Pope continues to improve: but he is not yet considered as out of danger.

THE ALLIES.—It was rumoured at the date of the last accounts, that the Allies are soon to meet in France. It is also said that they are making secret efforts to dethrone Bernadotte, the king of Sweden. Since the latter is not a true "legitimate," having been crowned through the influence of Bonaparte, such an event might naturally be anticipated.

RUSSIA.—The late accounts from Russia contain very little news. The death of Count de Scholnwolf Adjutant General of the Emperor, is said to have taken place on the 13th Dec., at St. Petersburgh. It is also mentioned that the Emperor intends to establish cotton-factories in Poland. Accounts still later mention that serious differences are existing between Russia and the Porte, which perhaps may eventuate in war.

HAYTI.—The Pres't of Hayti speaks of Mr. Monroe's speech in high terms: but he thinks, perhaps with some propriety, that the republic of Hayti should have found a place in it.

SOUTH AMERICA.—Intelligence had been received at Valparaiso, on the 30th October, that the Patriot army under General Santa Cruz, 7000 strong, had been defeated and dispersed, with the loss of 4000 men, arms, baggage and stores of every kind, at the Disaquadero, by the Vice Roy and Gen. Valdez. The above intelligence, which we hope will prove unfounded, was brought by the whaling ship Frederick Augustus arrived at Newport.—*N. Y. Ad.*

Advices from Demerara to the 16th ult., state that Martial law still continued, and that executions of the rebellious blacks occurred frequently. Five were hung on the 16th Jan.–*B. T.*

DOMESTIC.

SUPREME COURT OF THE U. S.—The famous Steam-boat controversy has at length been decided by the Supreme Court of the U. States, against the State of N. York. Judge Marshall's opinion on the case, occupied seven columns in the N. Y. Spectator. The decision is founded on the alledged unconstitutionality of the Laws of this State in giving *exclusive* privileges of navigation. The Court has decided, that the navigation of waters between State and State, is open to the people of the United States, by Steam-boats, and by every other kind of vessel propelled by steam, or carried by sails or any thing else.

The subject of insolvent laws is also to come before the court.

CONGRESS.—The Tariff bill, the bill to abolish imprisonment for debt; and the bill making appropriations for the military services of the U. States for the year 1824, if we can judge from the various modifications they are made to undergo, and from the debates which they occasion, bid fair to remain some time before Congress. The last mentioned bill, provides for liberal appropriations for the Military Academy at West Point. We are gratified to find that the removal of a tavern now situated in the vicinity of the Academy, is deemed an object worthy the attention of Congress.

A report has been made in the house relative to Doct. Smith's memorial on the subject of vaccination. The Report provides for a central agent, with subordinate agents in each state and territory; and makes all distribution of small pox matter, penal.

Wm. L. Ball, one of the Representatives from Virginia, has lately deceased.

By a report of the War Department, it appears that in December last the whole number of Revolutionary Pensioners was 12,981.

Ninian Edwards, of Illinois, a Senator of the United States, is appointed Minister to Mexico.

STATE LEGISLATURE.—Mr. Dudley's Report on the Electoral bill has at length been postponed to a period beyond the present session. Much feeling has been excited respecting it: but it is high time that the question should *in some way* have been disposed of. It occupied the Senate most of the time last week. Many Bills of a local nature are before the house, among which is one to incorporate the Canaseraga Canal Company. Much business of an unimportant nature has been disposed of.

Good example.—An agreement has been entered into in South Carolina, by which the subscribers bind themselves not to vote for any drunkard who may be a candidate for any place of trust, honour or emolument.

ORDAINED—At Lebanon, Me. on the 11th of Feb. Rev. *James Weston*, over the Congregational church in that place.—By the Northwestern Association, on the 21st Jan. in Essex, Vt. Rev. *Abraham Baldwin*, missionary to the destitute towns in that state.—On Wednesday, the 25th of Feb. Rev. *Joel H. Lindsley*, over the 2d Ecclesiastical Society in Hartford, Conn.—On the 18th Feb. Rev. *Chester Isham*, over the Trinitarian Congregational Church and Society in Taunton, Mass.—On the 4th Feb. Rev. *James O. Barney*, over the Congregational Church and Society in Seekonk, Mass.

At Rutland, the third Tuesday of Jan. Mr. Adams W. Platt. Consecrating prayer, by the Rev. Mr. Wells; charge to the Pastor by Rev. Mr. Snowden; charge to the people by Rev. Mr. Clinton; sermon by Rev. Dr. Kimball, from II. Tim. iv, 3, 4.

INSTALLED—In Portage county, Ohio, Jan. 7th, Rev. *Joseph Meriam*, over the United congregations in Rootstown and Randolph, by the Presbytery of Portage.—In New-York, Jan. 1st, Rev. Mr. *Dubois*, over the Dutch Reformed Church in Franklin-street.—In Lancaster, N. H. on the 28th Jan. Rev. *James R. Wheelock*, over the Congregational Church and Society in that place.

DIED,

In Philadelphia, on the 17th ult. Mrs. *Lucy Lay*, wife of Mr. Amos Lay, formerly of Albany.

In Pittsfield, Vt. *Mrs. Electa*, wife of Rev. Justin Parsons, and mother of the late lamented LEVI PARSONS, missionary to Jerusalem.

A NEW Map of Greece, with a History of the late Revolution and a Geographical view, for sale by Merrell & Hastings.

Utica, March 16, 1824.

POETRY & MUSIC.

"Kindled only at the skies."

PRAYER.

Prayer is the soul's sincere desire,
  Utter'd or unexpress'd:
The motion of a hidden fire,
  That trembles in the breast.

Prayer is the burden of a sigh,
  The falling of a tear;
The upward glancing of an eye,
  When none but God is near.

Prayer is the simplest form of speech,
  That infant lips can try;
Prayer the sublimest strains that reach
  The Majesty on high.

Prayer is the Christian's vital breath,
  The Christians native air,
His watch-word at the gates of death—
  He enters Heaven with prayer.

Prayer is the contrite sinner's voice,
  Returning from his ways:
While Angels in their songs rejoice,
  And cry, "Behold he prays!"

In prayer on earth the saints are one,
  In word, in deed, in mind,
When with the Father and the Son
  Sweet fellowship they find.

Nor prayer is made on earth alone,
  The Holy Spirit pleads;
And Jesus on the eternal throne,
  For sinners intercedes.

O Thou by whom we come to God,
  The Life, the Truth, the Way;
The path of prayer thyself hast trod,
  Lord, TEACH US HOW TO PRAY!

Montgomery.

SECULAR MUSIC.

"O surely, melody from heav'n was sent
"To cheer the soul, when tir'd of human strife;
"To soothe the wayward heart by sorrows rent,
"And soften down the rugged road of life."

H. K. White.

The various purposes for which music has been employed, have given rise to specific distinctions in composition, and corresponding ones in execution.

The necessity of preserving these distinctions, must appear obvious to the most superficial observer. He that should make no difference between the march and the chase, the simple ballad and the song of execution, might, possibly, in some respects, display the invention of a composer; or the skill and dexterity of a performer; but he would certainly be destitute of the highest qualifications of a musician.

We will go still farther:—An individual may be found to recognize the existing distinctions,—he may have been sufficiently schooled in the art of composition, or have been subjected to the highest discipline in forming his style of execution; he may have acquired the faculty of surprising or delighting his auditors, and yet, be found *radically deficient*. And this, we do not hesitate to say, is no uncommon case.

We are aware that some are ready to doubt of the truth of this assertion, and, that many who assent to it, will be as ready to depreciate its importance. Music is *capable* of affording them the most innocent gratification: and what need is there of suspending their enjoyment by entertaining suspicions respecting its precise nature? Is it not sufficient that their sympathies are wrought upon? Or, if all this be not admitted, yet how shall any individual think of appealing from the general decision? That which is in the prevailing mode, which is allowed to be skillful and tasteful, and which carries the current of public opinion along with it, must of necessity prevail; and it is therefore useless to think of questioning its correctness or utility. Such are the objections that are often brought against the genuine pretensions of taste.

But it should be recollected that the republic of taste is *not an entire democracy*. Every member of *this* republic must either have reference to its laws and regulations, or forfeit his share in the general suffrage. The same general rules of criticism are applicable throughout the whole circle of literature and the arts; and these objections are as inadmissible in music as in any other province of taste. The Rasselas of Johnson, for instance, is written chiefly for the inculcation of moral sentiments: Yet, the style is inviting, the diction is chaste and elegant, and many of the incidents, aside from their allegorical application, are well calculated to afford amusement. And supposing that the multitude, while listening to detached passages from it, should at once overlook the principal design, and yield the tribute of admiration to the mere charms of diction; or that the incidents, aside from their allegorical import, should wholly engross their attention; could these individuals make any fair pretensions to literary taste? Yet those who persist in indulging an *indefinite* partiality to music, may justly be charged with the same want of penetration.

The Waverly novels, too, have, for the most part, one leading object in view—the display of character.* They are, in fact, *historical delineations* of the manners and customs, the principles and the modes of thinking that prevailed in the various districts of country and periods of time to which they relate. This it is, which constitutes their chief merit; but they have also many excellences of a subordinate character. They display much power and energy of thought, ingenuity of invention, beauty of diction, correctness of taste; and the incidents, too, are often enchantingly told. The works have also their defects and imperfections; and it is plain, that he alone, is qualified to judge of them, who can at once appreciate the principal design, and point out the beauties and defects of manner for which the works are distinguished. The works, however, are in the full tide of fashion, and are very generally read and admired. But will their effect be equally beneficial to every class of readers? Some read them for the improvement of their taste: others for the purpose of stimulating their own powers of invention: A larger portion read them because of their popularity: and they are read by still greater numbers for mere amusement:—Many are found to devour them with the same avidity that they do the wildest and most extravagant romances. And among the numbers who recur to them for the formation of style, many are destitute of the necessary powers of discrimination; copying, for instance, the provincialisms of colloquial details as if they were things of *intrinsic worth*. And, are all these readers in the right?—Are there none among them who abuse their privilege, and derive injury instead of benefit from the perusal? All, indeed, are in the fashion: but it would be preposterous to say that there is no material difference between them—that the enjoyment of the mere devourer, or that of the luckless imitator, is fully as rational as that of the sensible and discriminating reader.

Now all this has its full application in musical taste. The principal design of the composer is often frustrated by the executant; and too generally overlooked by the great majority of auditors: And it is this state of things, added to a shameful disregard of the moral effects of the art, which has brought the cultivation of *secular vocal music* into such disrepute among the graver portion of community.

A few examples will serve to place this subject in its true point of light.

There may be reckoned, for instance, several distinct classes of ballads. One large class furnishes us with agreeable strains of music, set to words that contain vicious or impure sentiments. Of these, it is sufficient to say in the present connexion, that they ought to be banished from community.

A second class embraces such words as are at once unexceptionable in sentiment; and full of taste and feeling. But here the sentiment is often destroyed by a vicious enunciation, or by mistimed flights of execution. The only way to do justice to such pieces is, to execute them on proper occasions, and in the style of chaste simplicity and unaffected pathos. But this is seldom done.

A third class of ballads may not improperly be denominated songs of execution. These being written for the express purpose of display, are of course set to words of trivial import: but, owing to their intricacy, they are seldom performed with much credit to the executant; and, not unfrequently, they are attempted in a plain, languid style, as if the absence of sentiment were not at all to be taken into account.

A fourth class comprehends all the varieties of comic song. The character of these is, in general, so definite as to afford little chance for misconception.

What we have said of ballads, will apply in some measure, to all kinds of composition for a single voice—and, to duets, trios and choruses, with only this difference—that, as we advance in the scale of difficulty or refinement, the liabilities of misapplication will increase upon us; so that at every step, we shall find fresh motives for the exercise of just discrimination. There is, however, no end to distinctions; and it may suffice for the present, to have touched only on some of those which are the most prominent.

Jubal, "the father of all such as handle the Harp or Organ;" was a lineal descendant of Cain who slew his brother!

* We are not saying that there is no moral evil attached to this display. We allude to the works, merely for the purpose of illustration.

STATISTICS.

CLINTON.

The Village of Clinton is situated in the northerly part of the town of Paris, half a mile east of the Oriskany Creek, and about a mile and a half in the same direction from Hamilton College. This portion of the town remained a wilderness till the year 1787; when in the month of March, eight families from the States of Massachusetts and Connecticut, effected the first settlement. The enterprize was their own. They planted themselves in the midst of the wilderness, and were compelled to clear the land by patient and laborious industry, before it would yield its increase for their support.—Supplies were then at a distance and difficult to be obtained; for Utica and New Hartford were yet unsettled, and Whitesborough was but in its infancy. The settlers were often pressed for the necessaries of life, and knew not how to relieve their most urgent wants; yet, they still persevered in their laudable undertaking. The trees of the forest were gradually prostrated; temporary houses were erected; the seed was cast into the earth which brought forth its fruits in abundance; and, in a few years, the inhabitants were blessed with the necessaries and conveniences of life. Additions were made to the settlement by emigrants from New-England, who happily brought with them, the habits and principles which prevailed in the land of their fathers.

From the commencement of the settlement, the Sabbath was kept as a holy day, and consecrated to the service of God.—Public worship was regularly maintained in a temporary building which occupied the place where the Meeting-house has since been erected: So that the worshippers may still say, that this is the spot where "prayer has been wont to be made" from the beginning. In 1793, six years from the commencement of the settlement, their present, and only minister, Rev. Asahel S. Norton, was ordained. The ordination took place in the open air near the meeting-house.

The church was formed by the late Pres't Edwards, in August 1791; and thirty-four members had been admitted previous to the settlement of their minister. From that time till December 1820, there were added to the church 419 members, making in the whole 453. Of these, 213 had either died or removed to other parts of the country; and the number remaining at the last mentioned date, was 240. The church and society have preserved an uncommon degree of unanimity, and have been highly favoured both with temporal and spiritual blessings.

The village contains between 50 and 60 houses, a post-office and several stores and mechanic's shops. The congregational meeting-house, above alluded to, was erected in 1796; and a small house of worship has been recently built for the accommodation of other denominations. The whole bears a resemblance to the beautiful little villages of New-England.

In the year 1793, chiefly through the exertions of the late Rev. Samuel Kirkland, Scottish missionary to the Oneida Indians, a charter was obtained for an Academy, within the limits of this society, under the name of Hamilton Oneida Academy. This was the first seminary of learning, established in the Western District. A large wooden building was erected; the corner stone of which, was laid by the late Baron Steuben, a zealous and efficient patron of the institution. The first Preceptor was Rev. Mr. Niles, since deceased. The number of scholars entered at the beginning of the first term was only seven; and one of these was David Cusick, one of the present chiefs of the Tuscarora tribe of Indians. The number was soon augmented; and Mr. Niles associated with him, his friend and class-mate the present Rev. J. Murdock, D. D. now one of the Professors of Andover Theological Institution. The Academy continued to flourish under a succession of teachers, the last of whom was the late Professor S. Norton, until May 6th, 1812, when it was erected into a collegiate institution under the name of Hamilton College. The first President of Hamilton College, was the late Rev. Azel Backus D. D. His inauguration took place in Dec. 1812, and he died in Dec. 1816. Doct. Davis, the present President, was inaugurated as his successor, in the autumn of 1817. A Steward's house and two large stone edifices, have been erected since the institution was incorporated; and the number of students by the last catalogue, is 107.

The boarding establishment of the W. E. Society, is situated within a few rods north of the College, and the present number of beneficiaries, under the care of the society, is twenty-four.

Between the college and the village, on the beautiful flats of the Oriskany, is a large brick building for the accommodation of a grammar school; and, within the limits of the village, is a flourishing seminary for the education of females, which, in point of utility, is probably not excelled by any one in the state.

SCRIPTURE ILLUSTRATIONS.

The beauty and force of many scriptural expressions is lost to the ordinary reader, through a want of the knowledge of oriental history, manners and customs, &c. We shall make occasional selections in reference to this circumstance, from various authors. The following are from Bishop Lowth.

A voice crieth: In the wilderness. Isa. 40, 3.

The idea is taken from the practice of eastern monarchs, who, whenever they entered upon an expedition, or took a journey, especially through desert and unpractised countries, sent harbingers before them to prepare all things for their passage, and pioneers to open the passes, to level the ways, and to remove all impediments. The officers appointed to superintend such preparations the Latins call *Stratores*.

Diodorus's account of Semiramis's marches into Media and Persia will give us a clear notion of the preparation of the way for a royal expedition: "In her march to Ecbatane she came to the Zarcean mountain, which extending many furlongs, and being full of craggy precipices and deep hollows, could not be passed without taking a great compass about. Being therefore desirous of leaving an everlasting memorial of herself, as well as of shortening the way, she ordered the precipices to be digged down, and the hollows to be filled up; and at a great expense she made a shorter and more expeditious road, which to this day is called from her the road of Semiramis. Afterwards she went into Persia, and all the other countries of Asia subject to her dominion; and wherever she went, she ordered the mountains and precipices to be levelled, raised causeys in the plain country, and at a great expense made the ways passable."—Diod. Sic. Lib. ii.

Forming light, and creating darkness. Isa. 45, 7.

It was the great principle of the Magian religion, which prevailed in Persia in the time of Cyrus, and in which probably he was educated, that there are two supreme, co-eternal, and independent Causes, always acting in opposition one to the other: one the author of all good, the other of all evil; the good being they called Light; the evil being, Darkness: that, when Light had the ascendant, then good and happiness prevailed among men; when Darkness had the superiority, then evil and misery abounded. An opinion, that contradicts the clearest evidence of our reason, which plainly leads us to the acknowledgment of one only Supreme Being, infinitely good as well as powerful. With reference to this absurd opinion, held by the person to whom this prophecy is addressed, God by his prophet, in the most significant terms, asserts his omnipotence and absolute supremacy:

"I am JEHOVAH, and none else;
Forming light, and creating darkness;
Making peace, and creating evil;
I JEHOVAH am the author of all these things."

Declaring, that those powers, whom the Persians held to be the original authors of good and evil to mankind, representing them by light and darkness, as their proper emblems, are no others than creatures of God, the instruments which he employs in his government of the world, ordained or permitted by him in order to execute his wise and just decrees; and that there is no power, either of good or evil, independent of the one supreme God, infinite in power and in goodness.

FRUGALITY.

Gather up the fragments that remain, that nothing be lost.

God himself loses nothing, and to a contemplative mind, it is both instructive and highly entertaining, to observe the many ways which he takes to gather up the fragments. I rose up from the feast, and went out to drink the fresh evening air. As I passed the gates, old Lazarus the beggar was sitting and making a rich repast on the very piece of baked mutton I had left on my plate. His dog stood by, and the bones, &c. of which Lazarus could make nothing, afforded a delicious meal to poor Trim. By the time I returned, a little flock of sparrows occupied the ground where Lazarus had sat with Trim and picked up the crumbs which had fallen from them. They flew off at my approach; but their place was instantly seized by a number of flies and other insects all greedily devouring the fragments which remained of the sparrows; and that nothing might be lost, a little laborious ant had got a huge crumb on her shoulders, and tottering under the burden, was carrying it to her nest. A small affair it seemed indeed to me, but small as it was, it afforded still a morsel to herself and her little family. "Go to the ant, thou sluggard; consider her ways and be wise." How manifold are the works of God! In the vast range of his economy, nothing is lost.—*Scotch Mag.*

For the Western Recorder.

IMPORTANT!!

MR. EDITOR.—It is with extreme regret that I have received the following intelligence in a letter from a respected correspondent at Buffalo.

"The mission establishment at Seneca is broken up. Complaint was made by the Pagan Indians, and the Judge was compelled by the law to order them (the mission family) off. They have ten days to remove;—some of the Indian children will go up to Mr. Thayer's school at Cataraugus: some of the *white pagans* here united their efforts with Jacket's party, to effect this. Among others, ——— and ———, had a hand in the business. They would drive every thing but universalism and crime from the society if they could."

Here, sir, is revealed an act of persecution against gospel effort, beyond what I have recently known or heard of in a christian land;—an act that directly confronts the last great command of a risen Saviour, "go ye into all the world and preach the gospel to every creature;" tears from the bosom of a congregation that were rising up into the light and hopes and fellowships of the gospel, an endeared mission family, and dooms in the spirit of it, the unevangelized nations to perpetual darkness and barbarism.—The law under which the above complaint was preferred, was doubtless the one passed a few years since to prevent the residence of the whites on Indian lands. That law might have originated in honest intentions; but it is much to be lamented, that so unjust and unreasonable a latitude was given by the terms of it; I have it from one, who was then a member of the Senate, that in its passage to become a law, it did not get the serious deliberation of the Legislature, in reference to its action on the subject of christian missions. A respectable petition has been this winter sent down to Albany, for the repeal, or alteration of this law; which it is devoutly hoped, that the legislature in their wisdom will not overlook. As it now stands, it thwarts the benevolent intentions of the General Government, for the instruction of the Natives within our borders, and the benevolent wishes and efforts of every good man; and cannot but be contemplated with grief by every friend of the Heathen. To my knowledge it is now the rallying point of pagan influence, in the Western Section of the State;—at which, it is successfully combating those efforts that are made, for the christian instruction of the natives; and persecuting that large proportion of them, who are now opening their eyes to the light of the gospel, and anxiously seeking the enjoyment of its privileges among them. Its effect in this instance, has been to break up a devoted, judicious, and well selected mission family, who were quietly and successfully pursuing their labour of love, under the patronage of the United Foreign Missionary Society; and recognized, and aided by the appropriations of our General Government in their good work. With every member of that mission family I am intimately acquainted:—they were injuring no one. The mission house was a glad retreat in the wilderness, where an interesting school of thirty Indian children, were rapidly forming to the habits, and growing up in the instruction of a christian family; and there too might you see, from Sabbath to Sabbath, a congregation of one hundred or more, redeemed from the abominations of heathenism; considerately receiving divine truth from the lips of the missionary servant of Christ; and daily changing the degradation of their heathen state, into the habits of a civilized and christian people. These are the prospects that must be now overcast—and this the good that must now be surrendered; and this the family, that must now be driven from their work, and scattered to the winds under the administration of a law of this christian land, to gratify certain restless spirits, who would tear from others, the consolations which they refuse themselves. The facts developed at the head of this article, are certainly such as should awaken the solicitude of every one who is aware that, with the progress of gospel light, are identified the best interests, and the dearest hopes of men. CHRISTIAN.

The foregoing communication is from a highly respectable source; and the facts mentioned, may be relied on as true.—[*Ed.*

From a Philadelphia Paper.

"Lo! the poor Indian."—*Pope.*

"My ear is pained, my soul is sick with every day's report of wrong and outrage, with which earth is filled."—*Cowper.*

Mr. Poulson,—The feelings of every one possessed of a common share of the sensibilities of our nature, must be shocked by the accounts with which our different papers teem, of what are miscalled Indian outrages. Tribe after tribe, we have gradually driven, by fraud, violence, and intrigue, first beyond the Susquehannah, then the Ohio, and now to the very sources of the Missouri; and here, sir, at least, it might reasonably be supposed, we would have left them. But no! we must interfere with them even here. Armed bodies of fifty or one hundred men, invade the prairies of the St. Peter's and Yellow Stone, under the pretence of trading. But one would suppose such numbers of armed men were unnecessary, on a mere peaceable trading expedition. No, sir! disguise it under what term we may, it must be evident to every reflecting mind, that the object of these pretended traders, but actual robbers, is the trapping of the furs, in which consists the only riches of the poor children of the forest—and the destruction of the game, their only means of support.

True it is, that the "Indians cannot much longer retain their original habits;" they must become civilized, or be exterminated. But, sir, while we allow our enthusiasm to plunge us into war with the Turk, and to contribute freely to the cause of the Greeks, on the other side of the Atlantic, have we none—not one—who, having reason in his charity, will at least endeavour to do something for our poor oppressed Indian brothers? I, sir, for one, believe that a grand charge against us, at the great and awful day to which all are hastening—at the bar from whose decision there is no appeal, will be, our neglect and ill treatment of the Indians. "Look ye all to it." It may be thought I allow my enthusiasm to lead me away.—But, sir, I have experienced Indian hospitality—I have rested me in their huts—I have partaken of their homely food—I have seen the actual degree of their sufferings and oppression, and my heart has bled for them. In conclusion, sir, I would propose that some of our respectable citizens should call a meeting, and draw up a petition to Congress on the subject, to be signed by the citizens generally. Let us have no more smoking villages—no more licensed murders of old men—but let us do our best to improve them in the arts of civilization and religion, to "make the wilderness blossom as the rose, and to prepare a highway for our Lord."

SELF-IGNORANCE.

"Whenever any thing is wrong, we see it much sooner in other persons than in ourselves;" this common failing of human nature has been represented by the heathen in the following manner. Every man (say they) carries a wallet, or two bags with him, the one hanging before, the other behind him; in the one before, he puts the faults of others; into that behind, his own; by which means he never sees his own failings, whilst he has those of others always before his eyes.

Some men read by *fits* and *starts*, and leaving off in the middle of every thing, lose all their labour.

FOR sale by MERRELL & HASTINGS, No. 40, Genesee-street,

Jahn's Archæology; Brown's philosophy of the human Mind, Brown on cause and effect;
Worcester's, Martin's, Williams', Burder's, Bradley's and Jay's Sermons;—Also,
Sermons selected from the most approved authors; Milner's Church History, latest edition;
Life of Thomas Scott; Memoirs of an Only Son; Hodgson's Travels; Woods Letters and Reply;
A new and improved edition of Wister's Anatomy; Parr's Medical Dictionary;
Hooper's & Coxe's do. do.
Hooper's Surgical do.
Anderson's Surgical Anatomy;
Pharmacopœe Chirurgica;
Orfilas' Practical Chemistry;
Faithhorn on Liver Complaints; Beddoes on Consumptions; Bichat on the Membrane;
Armstrong on Typhus Fever;
Do. on Puerperal do., Consumptions, &c.; Medical Jurisprudence;
Dewees on difficult Parturition;
Chapman's Therapeutics; &c. &c. &c.
Also, a general assortment of Miscellaneous, Classical, and Common School Books;—all of which they offer at a very liberal discount for Cash.

TRINITARIANISM Vindicated; an Octavo Vol. of 336 pages, for sale by Merrell & Hastings, No. 40., at the very low price of one dollar & fifty cents bound, or one dollar in boards.

The following recommendations sufficiently evince the character of the work.

Having read with profit and pleasure Mr. Harrowar's Vindication of Trinitarianism, I am willing to say, that I consider it an able defence of this precious doctrine of our holy religion, and well worthy the patronage of the christian public. S. C. AIKIN.

Utica Feb. 17, 1824.

Having perused the Rev. David Harrowar's defence of the Trinitarian System, with considerable attention, I am ready to say, that I view it to be a work of much merit; and inasmuch as at this day many are denying the Lord that bought them, I sincerely wish that this volume might have a wide circulation in this region, it being in my judgment an able and complete refutation of a fatal and damnable heresy, which of late has been revived, and is artfully and sedulously propagated by the cunning craftiness of wicked men. DAVID PORTER.

Cattskill, Feb. 4, 1824.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.
Feb. 3d, 1824. 3—tf.

THE subscriber has just received from the New-York Auction Rooms, a large and complete assortment of *DRY GOODS*, which are offered at the most reduced prices for Cash, approved Paper, and most kinds of Produce.
(*Store No. 66, Genesee-Street.*)
EDWARD VERNON.
Utica, 20th Jan. 1824. 2—tf.

WARNER & HARVEY, have on hand a large and choice selection of *Drugs and Medicine, Patent Medicine &c.* Comprising as good an assortment as can be found in the Western District; which they offer for sale on the lowest terms for Cash.
January 15th 1824. 3—6w.

TERMS OF THE WESTERN RECORDER.

This Paper will be published once in two weeks, at the Store of Merrell & Hastings, No. 40 Genesee-St. one door west of the Post Office, where communications or orders for the Paper will be recieved. Price $1 50 cents, payable in advance, or $2, if paid at the expiration of six months.

It is contemplated to publish this Paper weekly, whenever the measure shall be warranted by the extent of patronage.

Any person who shall obtain eight subscribers, and remit the amount for the same, shall receive a copy gratis.

☞ Printing done at the Recorder Office, on the shortest notice.